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COMMUNICATIONS.

A TRIP TO THE "MIGHTY EAST."

On last Friday morning, Bishop J. E. Thigpen and I set out on a 35 mile journey, in an easterly direction, to meet with the Pastors and Laymen's Union of the Strong River Association which met with the Concord church in the eastern bounds of Simpson county. Just at 12 o'clock we arrived at the hospitable home of Bishop R. Drummond, and his estimable wife, who knows just how to make a hungry preacher smile, soon spread before us that which filled a vacancy with which nature may have been combating for some distance. Spending two or three hours with Brother D., who then fell in with us, we resumed our journey over a rough road, and unfortunately for this scribe, he was in his buggy, and surely there were roots, stumps and gullies enough to make his ride quite interesting; but we went on and on and still on, and the little dinner that we eat created considerable thirst, and there being not "much water" along the road we journeyed on until just before sun set we arrived at the home of Bishop H. K. Farmer, who ministers to the Concord saints. The night having been spent pleasantly with Brother Farmer and family, with Brother F., as pilot, who informed us that the Concord Church was 8 miles further on, we set out over roads that would compare favorably with those traveled the day previous. At 10 o'clock we found the church, and in something over an hour, "one by one" the saints began to gather, this gave us time to rest and look around. Many of the brethren being absent, to whom subjects were assigned, the programme was rearranged. In the absence of the moderator and clerk, Bishop H. K. Farmer and D. M. Rankin were elected moderator and clerk *pro tem* in the order of their names, and by 12 o'clock the discussion began. 1st by the objects and aims of the meeting being stated, which was followed by Bishop Thigpen with a packed paper and speech on the second coming of Christ.

The faith delivered to the saints was ably represented by Elder R. Drummond, and Elder H. K. Farmer told

us some good things about a gospel church.

A visiting brother preached at night to a good congregation of orderly people who appeared anxious to hear. Sunday was spent in discussing the duty of pastors to churches and churches to pastors, temperance, missions, etc. With sadness we learned that there was a strong whisky element in this section and what is sadder still, that it is not confined altogether to the outside world. May the people learn the way of the Lord more perfectly before the coming election on the 25th day of June. It was the good fortune of the two visiting brethren to fall into the hands of Brother A. W. Ware on Saturday night. Brother W., is a prosperous farmer and has his four children settled near him. May the Lord comfort his afflicted wife. By the way there are many well-to-do people in this section of country, and a very clever generous people, though they are far behind in favoring the Lord with their substance. With a healthy county and fertile soil, what grand possibilities lie out before this church with her hundred and thirty odd members? In this respect Concord church is above the average among her sister churches of the Strong River Association. Taking it all in all, we had a good time. The temperance question was discussed at considerable length, and I observed that none of the sisters left the house during the discussion. I think that this church will come up with a part of her apportionment by the convention, at least I heard a brother say that he would pay \$5 of it.

One subscriber for the RECORD and a hearty farewell shake of the hand and our faces are turned homeward over the same road that we went. A twelve mile drive brought us to the comfortable home of Charlie Byrnes, a Methodist brother who gladly took charge of us for the night. Brother Byrnes is characterized for his fiery zeal in the cause of Prohibition. May the Lord bless his labors. Dinner and rest again with Brother Drummond, 25 miles for Brother Thigpen and 15 for myself in the afternoon would bring us to our homes. I succeeded but haven't heard from Brother T.

J. A. SCARBOROUGH,
Rockport Miss., June 1st 1886.
P. S. The next 5th Sunday, we meet with Hebron church in Lawrence county.
J. A. S.

FROM LOUISIANA.

SUNDAY SCHOOL CONVENTION.

In 1872 steps were taken to organize the Grand Cane Baptist Sunday-school Convention to include the territory occupied by our Grand Association in Louisiana.

For 8 or 10 years this Convention was the means of doing more towards building up our Sunday-school than anything we have ever tried.

From some cause for several years past, the interest has been declining. It has been our custom to meet twice a year including a 5th Sabbath in the spring and autumn. For two meetings past the organization was just about dead. Many of us thought that we could only pronounce it dead as we met with the Evergreen church, May 29 1886, but is a pleasure to announce that we had a pleasant and profitable meeting.

THE ORDER OF EXERCISES

As previously arranged was for Rev. W. S. Penick to preach the introductory sermon. Rev. F. Courtney

Alternate. The following brethren were appointed to read essays, viz. W. R. Corroll, W. S. Penick, G. W. Hartsfield, M. O. Stribling, W. M. Alfred and T. J. Loftus.

It was not convenient for Rev. W. S. Penick to be with us, but his alternate, Rev. F. Courtney, was present, and preached a good sermon. Text: John, xv 14, 'Ye are my friends if ye do whatsoever I command you.'

A recess until 2 o'clock was given for refreshments, and we found the table well supplied with good things, more than enough for all.

AFTERNOON.

Ten churches and schools were represented.

Brother O. L. Durham was elected President; S. N. Norris 1st Vice-president, S. T. Williams, 2nd Vice-president, R. F. Walters Rec. Sec'y, L. E. Walker Cor. Sec'y, J. P. McElroy Treasurer.

The first essayist, Brother W. R. Corroll, being absent, his subject was discussed by Brother Courtney and others. The subjects assigned, Rev. W. S. Penick, Deacon J. H. Prescott and Rev. M. O. Stribling were continued, and these brethren are requested to prepare essays for our next meeting.

The first essay read was by Rev. G. W. Hartsfield, on "The changes if any necessary to be made in our Constitution."

The essayist recounted the good done in the past, the decline of late years, and suggested the propriety of changing to a General fifth Sunday Meeting, in which our mission work and ministerial education be looked after as well as Sunday-schools. The essay was discussed, and a committee of five appointed to suggest such changes as are necessary in our constitution.

Rev. W. M. Alfred read a well prepared essay on the 'Aims of Sunday-schools.' He condemned cheap but worthless literature—urged the necessity of wholesome reading and recommended attention to temperance reform.

NIGHT SESSION.

8 o'clock. First Vice-President, S. N. Norris presided.

The committee to suggest changes in our constitution recommended that we leave off our depository and depositing agent and directors, and continue our organization with these changes.

After discussion, we all agreed that the decline in active church work and piety is the cause of the declension of Sunday-school work. The report was adopted and the Convention still lives.

TIME AND PLACE OF MEETING.

We voted to meet again on Saturday morning 10 o'clock, before the fifth Sabbath in October, 1886, with Hazelwood church, DeSoto Parish, La.

To preach the introductory sermon, Rev. E. R. Foster. Alternate, Rev. W. M. Alfred.

The committee on Religious Exercises appointed Sunday School address Sabbath morning (to-morrow) at 9 o'clock by Rev. W. M. Alfred. Brother Cusac Alison and Brother L. E. Walker.

11 a.m. preaching by Rev. G. W. Hartsfield, 2 p.m. by Rev. C. W. Tomkies. Brother C. W. Tomkies, at a suitable hour, to present the claims of our State Executive Board.

A query box was introduced and queries discussed, prominent among them was "The relative merits of 'Kind Words' and the 'Young Reap-er'—our publications at Philadelphia and Atlanta. Shall we observe the 'Children's Day' was discussed with interest. Brother Tomkies advocated a 'Children's Day' in the interest of our State work. We recommended collections for Dr. Biting to pass through our State Treasury.

SABBATH.

The house was well filled and at 9:30 o'clock Brother Norris called us to order and the choir gave good music, as they also did yesterday. Ten minutes were given each

speaker, and we had lively talks from Bros. W. M. Alfred and Cusac Alison, with several good songs by the choir.

At 11 G. W. Hartsfield preached on the text: "When I see the blood I will pass over you." Ex. xii:13. Br. C. W. Tomkies then presented his claims of the State Board and collected in cash \$12.80.

Afternoon by mutual agreement T. J. Loftus, who came this morning preached to the people.

Brother Loftus has been among us since the close of the war. He is an Irishman, and I think was raised a Roman Catholic. His text was Acts 1 chapter, 8th verse. 'Ye shall be witness unto me both in Jerusalem and in all Judea and in Samaria and unto the uttermost part of the earth.'

Brother Loftus has been ordained a year or so. is a man with a family; has the confidence of those who know him and is devoutly pious.

This is the first time I have heard him preach. The weather warm, the hour unfavorable, but many of us felt that it was good to be there. It seemed that we hear so much scripture judiciously and correctly quoted. He is a good preacher.

The hospitality of the people was pleasantly dispensed day and night. My home was with the old veteran, Brother S. M. Norris and family and it is always good to stop there. Two other whole families, Bros. L. E. Walker and Arthur Roach's, besides Mrs. Gage were there, and there was ample room for all.

The Evergreen is one of our oldest churches, and is now without a pastor. Rev. W. M. Alfred having resigned on the 4th Sabbath in May 1886.

The congregation is large, and the best citizens of our Parish live here. A sister of Dr. J. B. Howell lives here with her devoted husband, Dr. Allison and family.

We had a good meeting. Brother Norris publicly thanked him coming and we ought to have thanked him and his people. May next meeting be still better.

G. W. H.

MINDEN, LA.

On Saturday before the 5th Sunday in May, 1886, the 2nd District of the Red River Association met with the Baptist church at Minden, Webster parish, La.

On Friday evening preceeding the introductory sermon was preached by Brother A. N. Walker, from Psalm 34:15.

On Saturday, 10 a.m., the meeting organized by electing Elder J. A. Walker President and W. P. Leary Secretary.

The President read the 12th chapter of Romans and led the meeting in prayer.

The following churches were represented and names of messengers enrolled:

Minden, D. W. Canfield, J. E. McGregor, J. L. Heath, W. P. Leary, Gilgal, W. S. Geren, Mt. Lebanon, G. M. Harrell, Bisteneau, J. J. Culpepper, F. J. Hollingsworth, James Parrett.

Fellowship, A. N. Walker, M. N. Walker, J. P. Geren.

Churches not represented are New Hope, Mt. Gilead, Sparta and Liberty Hill.

Visiting brethren were invited to seats with us, and take part in the deliberations and discussions of the meeting.

The programme of the meeting was read by the Secretary.

The first essay by Brother T. J. Tabor, M. D., on "The use of alcoholic stimulants as a food, as a beverage and as a medicine," was read by him, consuming 45 minutes.

The essay was discussed by Elds. L. A. Traylor and G. W. Harrell, and Brother A. N. Walker, and heartily adopted.

The second essay, "to what extent are the acts of the Association or Convention on the churches co-operating with them," was read by G. M. Harrell, essayist, and after being discussed by L. A. Traylor, A. N. Walker, D. N. Canfield, the essayist and the President, was adopted.

The third essay, "home training for children by parents," by Eld. L. A. Traylor, was read by him, and discussed by Elds. T. C. Moreland and G. M. Harrell, and Brethren J. S. Killen, A. N. Walker and the essayist and the president and adopted.

A motion to appoint a committee on religious exercises was carried and the president appointed W. P. Leary, J. P. Geren and W. S. Geren, and added to the committee D. W. Canfield and J. E. McGregor, Deacons of Minden church.

The meeting adjourned to assemble at 3 p.m.

EVENING SESSION.—3 P.M.

Meeting was called to order by the president.

A hymn was sung and the meeting was led in prayer by Brother R. T. Turner.

Committee on religious exercises reported that Eld. T. C. Moreland was appointed to deliver a Sabbath-school address on Sabbath at 9 a.m., and Elder L. A. Traylor to preach at 11 a.m. Report was adopted.

A committee composed of J. J. Culpepper, D. W. Canfield and A. N. Walker was appointed on nominations.

Adjourned to meet at 8 p.m. At 8 p.m., the meeting was called to order by the president.

A hymn was sung and the 5th chapter of 1st Thessalonians was read by the president and the meeting was led in prayer by Elder T. C. Moreland.

The fourth and last essay on "the disadvantages of converted persons remaining out of the church, and of retaining unconverted in the church," was read by Elder J. A. Walker, and discussed by L. A. Traylor, A. N. Walker and the essayist and adopted.

On motion of Eld. G. M. Harrell, Brother Tabor was requested to hand his essay to the Secretary to be sent to the RECORD for publication.

On motion of Brother J. F. Traylor, Brother Harrell's essay was asked for publication in the RECORD.

Report of Committee on Nominations was read and adopted. It recommended the next meeting to be held with Bisteneau Church on the 5th Sunday and Saturday before in July next; the programme and subjects as follows:

Introductory Sermon—S. W. Warren, Alternate, W. T. Row. Has a church scriptural authority for administering the ordinance by laymen.—Elder H. G. Estill.

If there any Scriptural authority for a church to meet on the Lord's day more than other days? And is there any authority for our Saturday meetings? If so, what should be done with members who will not attend?—J. S. Killen.

Relation of Sunday schools to the church.—L. A. Traylor.

"If a person be baptized in unbelief should he be baptized after he has exercised faith in Christ.—G. M. Harrell.

On motion, the Secretary was instructed to furnish proceedings of the meeting to the RECORD for publication, also place and programme of next meeting.

Adjourned to meet with Bisteneau church on Saturday before the fifth Sunday in July next.

J. A. WALKER, Pres't.
W. P. LEARY, Sec't.

SOME QUESTIONS FOR BROTHER REESE.

Brother Reese in his essay on 'Ministerial Power, etc.' directly teaches the absolute necessity of regeneration in the necessary qualification for a minister in order to have any success as a minister, or rather that there are no hypocrites in the pulpit is the position tenable. Must we believe because a man is a minister that he cannot be deceived in regard to his own conversion. If the minister is in no danger of being deceived because he is a minister, other people need not have but little fear on the subject. One of the best revivalists I knew before the war, after preaching two or three years with marked success, went back to the gambling house he came from.

I know a man now who a few years ago certainly had some power as a minister, who has denied the faith and to-day is a bigamist. Paul says: 'The gifts and callings of God are without repentance.' He also intimates that after he had preached to others he himself might be cast away.

My idea of a hypocrite from the teaching of the New Testament, is that their conduct is touching the moral law is blameless, and it is the motive that prompts them to act that causes them to be a hypocrite and not because they do not keep the moral law. The Pharisees certainly kept the moral law and believed the Messiah was to come, and hoped and believed he would restore the temporal kingdom of Israel, and by doing that be of great temporal advantage to them. And they suffered this temporal hope and belief to completely over rule their spiritual nature, and by this means became hypocrites and lovers of themselves more than lovers of God. Are not we as ministers and Christians in danger of being deceived? Paul says, 'Let him that standeth take heed lest he falleth.' Do we not do wrong in calling the back-sliding, half-way Christian a hypocrite and saying by so doing that there is no danger of a man being deceived as long as he is blameless touching the moral law. Is there not great danger of getting our faith too much from our preachers and not enough from the word God? I can't help but think this is the sad and solemn truth to too many of us. Oh Lord, take us back to thy word.

L. C. HICKS.

Will Brother Reese let the RECORD have his reply?

MISSISSIPPI COLLEGE.

COMMENCEMENT WEEK.

June 1886.

PROGRAMME.

Final Examination of College Class—June 12th to 19th.

Reading for Price Gold Medal—June 14th.

Exhibition of the Preparatory Department—June 16th, 8 p.m.

Exhibition of the Literary Societies.—June 18th, 8 p.m.

Meeting of the Board of Trustees.—June 19th, 9 a.m.

Junior Prize Speaking for Trotter Gold Medal—June 16th, 8 p.m.

Sermon before the College and Central Female Institute; Rev. R. A. Venable, Memphis, Tenn.,—June 20th 11 a.m.

Sermon before the Society of Missionary Inquiry, Rev. W. S. Penick, D. D., Shreveport, La.,—June 20th, 8 p.m.

Hermenian Reunion—June 21st, 11 a.m.

Address before the Literary Societies of College and Institute, Hon. J. L. Alcorn, of Jonestown, Miss.,—June 21st, 8 p.m.

Address before the Alumni Association, Rev. W. T. Lowry, Blue Mountain, Miss.,—June 22d, 10 a.m.

Philomathean Reunion—June 22d, 2 p.m.

Address of graduating class; conferring degrees; presentation of prizes, etc.,—June 23d, 8 p.m.

SELECTED.

AN OBJECT LESSON FOR THE CHURCHES.

[Brother Whitman, of Georgia, has an article in the *Index* headed "Kernels of wheat in this chaff." We think it good wheat, and give it to our readers under a different caption, saying nothing about the "chaff."—Ed.]

"A. and B. were charged with unchristian conduct in not speaking to each other. A committee was appointed to find which was in fault. The committee reported Brother A. was to blame. Whereupon a motion was made to expel Brother A. and the motion was carried." [Record as given for criticism by "Enquirer" in the *Central Baptist*.]

There may be more folly than we are aware of in our church proceedings. Perhaps the above is intended as an admonitory object lesson which should be kept sometime on the blackboard and studied well.

It may be supposed that someone, say Brother V., reports in church conference that A. and B. do not speak to each other. Note what follows. First, "A. and B. are charged with unchristian conduct." Second, "A committee is appointed to find which is in fault." These two parts are not in harmony. If, according to the second part only one is in fault, two things become evident; first, the church has no right to charge as in the first part, A. and B. both with "unchristian conduct." It would have been just as appropriate and true to have declared at the start both right as to have declared, as they did, both wrong. Second, if they did not know which of the two was wrong it was hardly just to charge either with wrong.

But if the church's first thought, namely, that both were in fault, was unauthorized, so its second thought, namely, that only one was in fault, was also unauthorized; for if they did not know that both were wrong, neither did they know that only one was wrong. The second thought was in advance of the first, and we can but think how well it might have been had they taken a third thought and have considered that, in as much as only one might be in fault, so, possibly, neither one might be in fault, (we mean as to that particular charge of not speaking to each other.) Here we must add: they might have gone further still, and have considered how it might have been even a virtue for certain parties on getting edgewise with each other, to be able, when they meet, just to braid their tongues—not even "speak to each other"—(after the manner of A. and B.)

Our object lesson calls attention to a special item—how the church proceeds to action just as if it must allow itself to be troubled with any case of "unchristian conduct" that a member (or even committee) appointed for the purpose may choose to report. This is a delusion. Happy is he, who, looking back only a month, does not see in his own case some instances of "unchristian conduct." Take a church of one hundred members, and probably no twenty-four hours passes without at least one instance of wrong as serious in its nature as that for which A. and B. were called to account. This low estimate would make thirty cases a month. And if there is some brother or sister who is an expert in keeping account of these, and duly reporting them, it would make the church liable to have thirty new cases to add to its docket every monthly conference. This would make a live church, indeed—active as a volcano in a state of constant eruption. Is it supposed, that, in full enjoyment of gospel privileges and close contact with a spiritual brotherhood, one is left no chance of mending his ways except as they are reported and made the subject of church action? One seeks the watch-care of a church. Does this mean that for every "fault" his name must appear on the church book declaring him under church censure? And, moreover, if, when

thus reported, it is only for a committee to say "he is to blame," and goes out of the church, how long would it be before the largest church would be depleted of its members? The pastor himself might not escape the general massacre.

In all this we are taking into account only general offenses—offenses no more against one brother than another, sometimes called public offenses, or offenses against the church. It is plain that, the first consideration is whether the church should act upon it, or leave it to self-correction under the aid of private admonition. If the church takes the matter in hand, it must first seek the recovery of the offender by due labor on his behalf; and, if unsuccessful here, he must still be given a chance to appear before the church for confession, or defending himself as the case may be. If the church is not satisfied, it must decide. Here we are brought to see a way of deciding whether an offense should come before a church or not. If it is a kind of error for which the church, in the event of no retraction being made, would not clearly see it their duty to exclude, they should not touch the case at all.

When, therefore, Bro. V. by his close inspection found that A. and B. whenever they met, held their tongues, he should hold his tongue—say nothing about it. And when, instead of doing this, he reported the case in church, the brethren should have shut down on him on the ground that it is not necessary to disturb a church every time a brother is found "in fault."

We now come to personal offenses, such as our Lord spoke of when he said, "If thy brother trespass against thee." The treatment of these compared with the treatment of general offenses, differs in these in several respects. With the former, the labor must be carried on before the case is brought into church; with the latter the labor is carried on after the case comes into church. With the former the labor is carried on by the party aggrieved, with the latter by the church itself. The former can be introduced only by the aggrieved brother or some one authorized by him; the latter can be introduced by any one, or by a standing committee for the purpose.

A church in dealing with a general offense should be careful not to get it mixed with a personal. Suppose A. and B. have a quarrel in the street, bringing, of course, a reproach upon the church. The church can bring them to account, but cannot touch or inquire into personal trespasses from which the quarrel may have originated. Here consider the case at the head of this article. As presented in church, all that is known about it is, A. and B. do not speak to each other. Now of course, there has been some private trespass between the two parties; but that trespass the church cannot touch or pry into so long as neither party makes any complaint of the other to the church. Here we account for the contrariety between the charge (which declares both in wrong and the same wrong), and the action which followed, namely, appointing a committee to find which one was in fault. This was turning away from the general offense with which alone the church had anything to do, to pry into an undisclosed, private trespass—mixing a general offense with a personal. The committee prosecuted their task—reported "A. to blame." The church excluded him. It does not appear to be for wrong named in the indictment but for something—they don't know what. The committee seem to have found out what it was, although it was nobody's duty to tell them—not even A. or B's.

Here returning to the general offense, "not speaking to each other" though it was of such nature that it could wisely be left the private treatment of spiritually minded brethren, the church acts in the case, even to the exclusion of A.

without even seeking any confession from him or his recovery from wrong. They appear to have had not so much as a thought of "blame" on his behalf. No this was treating his fault as if it were an egregious sin, like forgery or rape—some crime for which, if, by a fair trial, one is proved guilty, he is to be excluded, no penitence or even restitution—(where that is possible,) to be taken into account. It is these cases of flagrant sin in respect to which no labor is to be thought of.

In our view it is not strict Baptist to give committees a function of deciding any questions whatever. The church is known jury. A committee may ascertain facts and report, but the church itself gives the verdict. A committee also may be appointed to see what further can be done the way of reconciliation between aggrieved parties; but the church must see which party is wrong, is delinquent—a signal only for more earnest conflict. Plainly such a committee is out of order.

We thank that dear brother "Enquirer" for giving us an object lesson, sad though it is. But do tell us, brother, (for some of us off here in Georgia want to know,) did the proceedings occur under the eye of a pastor?

P. S. WHITMAN.

Toccoa, Ga.

COMMUNICATION.

SHORT PAPERS, FROM LONGER ONES.

BY THE OKOLONA PASTOR.

Receiving the Kingdom of God as a Little Child.

IN THREE NUMBERS.

NUMBER 3.

Let us note yet one other feature of childish affection. I mean the artlessness of the child. Someone is ready to inquire, perhaps, is that feature set for our imitation? I thought the word enjoys to be "wise as serpents," to it does. We have need of the serpent's wisdom. We have need to use the most judicious means, to exercise the best judgment, to put forth the wisest discrimination when we seek to direct measures for the utmost advancement of the cause we represent. But I am taking now of the inner personal life, the condition of the heart the spirit that identifies us with the kingdom—that which confirms saving relationship with God—herein are we called upon to exemplify the child's artlessness. When he is in pain the child will cry out. Who he is joyful he will give exclamation to his joy. He does not dissemble, he does not live hampered by conventionalities or restrained by acknowledged etiquette. This is a clear distinction between the child and the grown-up man. There are many things which grown people think and feel which they do not set forth in expression because it would not be in good taste or according to the dictates of custom. Often they would not publish their likes or dislikes for expediency's sake. But he is not so, the child. In this he is the grown-up man's counterpart for he speaks the things the grown-up man only thinks and does the things the grown-up man feels. He acknowledges no restriction. In few words, the child in his natural feeling is in no measure a hypocrite. He appears always natural, concealing none of his affection, but giving forth the life of his heart in his lips and action.

And why should not this be the soul's life toward God? Why is it, when we are pained, we cry not in God's ear? Why is it, when we are in the midst of joy, we give no expression of our joy before Him whose is the authorship of all joy and perfect gifts? If we have pain, He knows it all, if we have joy, He looks into our hearts and is cognizant of it, though hidden. When we talk about the hidden life we should have reference to that

secret which God shares with our own heart. That is the life He would have us live, that something more of our cry of want may reach Him, whose nature yields the profoundest sympathy. That something more of our song of gladness may go up to heaven's gate and wake echoes of joy among the angels there for goodness and mercy enduring forever. O, my Christian brethren, God forbid you should keep your spiritual life fettered because of any false conception of the nature of His kingdom. You are in the presence and service of your Father, tell Him your griefs and joys with as much freedom as the little child feels before his earthly parent—aye more. Be yourself, be spiritually natural, knowing no restraint. You would not be a stealthy, covetous Achan, or a silent, greedy Gehazi, in the presence of Him who knows you altogether. Did you never read and admire David's sentiment? He said once: "Lord, mine heart is not haughty, nor mine eyes lofty; neither do I exercise myself in great matters or in things too high for me. Surely I have behaved and quieted myself as a child that is weaned by his mother, my soul is even as a weaned child." I think the king was never in spirit more in keeping with the nature of our Lord's requirement than when he spoke those words. I was very much interested lately reading an incident clipped from the *Elmira Free Press*. A mother living not very far from the post-office, tired with watching over a sick baby, came down stairs the other day for a few moments' rest. She heard the voice of her little four year old girl in the hall by herself, and, curious to know to whom she was talking, stopped a moment at the half-open door. She knew that the little thing had pulled a chair up in front of the telephone, and stood upon it with the piece pressed against the side of her head. The earnestness of the child showed that she was in no playful mood, and this was the conversation the mother heard, while the tears stood thick in her eyes, the little one carrying on both sides as if she were repeating the answers: "Hello!" "Well who's there?" "Is God there?" "Yes." "Is Jesus there?" "Yes." "Tell Jesus I want to speak to Him." "Well is that you Jesus?" "Yes, what is it?" "Our baby is sick, and we want you to let it get well, won't you, now?" "No answer, and statement and question again repeated, finally answered by a "Yes." The little one put the ear-piece back on its hook, clambered down from her chair, and with a radiant face went for her mother who caught her in arms. The baby whose life had been despaired of began to mend that day and got well. I suppose you would call hers artless conduct, and so it was. And if we could but look on these established relations of ours with heaven as being just as real as if connecting us therewith by telephone, ear-piece and mouth-piece, how much closer communication might we often have with that blessed peace! O, precious lessons these from the children's life we learn! How much such a spirit as they disclose would help us who would know the joys of God's Kingdom and righteous, if we would exercise it? May such a recognition of His grace and Kingdom be indeed ours.

REBAPTISM.

As there is but one baptism for the disciple of Christ, it becomes a serious question with many whether they have received that ordinance. The ceremony may be performed twice or three times, but in no case can one receive two Scriptural baptisms; that is settled by the "one Lord, one faith, one baptism." Now, upon the truth of the word I wish to put a question of rebaptism to those of our brethren (and they are respectable for authority if not for numbers) who take ground against apostate members being baptized after real conversion and a profession of their faith in Christ.

Suppose a true, penitent, believing disciple of Jesus presents himself before a church requesting baptism; and that in his request he states that he once held membership and had been baptized upon a profession of faith, but that he was not satisfied by contrast of past life with present life and experience, that he was deceived in his former profession, i. e. had no faith to profess, and now desired a baptism which would set forth the truth of the ordinance in his new relation to Christ, and which would give him the promised answer of a good conscience.

The church being satisfied by the fruits of his past life that his first profession was a mistake, and being persuaded in the present case that the sincerity of his profession is founded upon a true work of grace, the man is received for baptism. Now, according to Paul's teachings either the first or second baptism is a nullity. Which in this case must be declared void? The opponents of rebaptism must affirm that the first act without the qualification of faith is valid, and that the second act with the qualification of faith is invalid.

If only believers must be baptized the first act is void; if the second baptism is void, the believers' baptism is rejected, for baptism without faith, (which contradicts God's word,) Acts v 14 and viii 12.

If I am wrong please set me right and do not let the wise men of Israel eat me up in giving the instruction. Controversy is not sought among a people skilled and renowned in the arena of debate.

S. M. ELLIS.

POPULAR SPRINGS CHURCH.

Popular Springs church was organized in April 1878, Eld. W. W. Finley presiding in presbytery, 10 male and 10 female members. Eld. W. W. Finley was called to the care of the church, which he served with the exception of two or three years until he moved to Texas. The church being poor and unable to build a house of worship, used an arbor until this year. The members erected a suitable house in which to assemble and worship, at a cost of \$391.80, which is all paid. They have placed an organ in their house, which Brother J. W. Powell, a great lover of music and a member, contributed as his part of cost of building. The selling price he says \$125. The church was dedicated on the second Sabbath in April 1886. The dedication sermon was preached by the pastor, Eld. F. M. Terrell, from 1 Peter ii 5. "Ye also as lively stones are built up a spiritual house, etc." to a large and attentive congregation, closing prayer by Eld. Riley, of Calhoun Association.

Pray that we may be built up indeed, and as we have advanced so far may we continue.

L. W. COFFMAN.

WESSON.

Second and fourth Sabbath in May. Second Sabbath: Addressed Sabbath-school at ten a.m., preached at eleven, held an inquiry meeting at the close of service; conducted a funeral service at half past two; at four assisted in the organization of a Band of Hope. Preached at night and received a number for baptism, and closed the day's work by burying sixteen of the number with Christ in baptism.

Fourth Sunday—Performed a marriage ceremony at ten a.m. between the Rev. Mr. Stewart and Mrs. Nix. Preached at eleven; received one for baptism, and in Conference adopted a plan of work for the remainder of the year. Preached a funeral at four p.m. Preached at night on "Winning Souls," and received eight by letter and experience, and closed by baptizing nineteen in the presence of nearly seven hundred persons. Several await baptism; two received last night at prayer-meeting.

BON PRASER.

FOREIGN LETTER.

LAGOS, AFRICA.

DEAR RECORD.

You will have heard ere this reaches you of our safe arrival, for which we were profoundly thankful.

The day after getting here, King Sunday, we attended the church services, which privilege we enjoyed, having been deprived of this pleasure for several consecutive Sabbaths. The sermon was first in English, then interpreted by one of the native preachers in a very earnest manner. During the services there was nice order. One thing especially, I was glad to see the Sunday-school children, and among these the infant class, remained to church services. After Sunday-school an intermission was given before church services, of half an hour, sufficient time for the little ones to walk and rest.

Having most of them, I am sorry to say, heathen parents, could not have the pleasure of sitting by father and mother. Their teacher, during the week, is also superintendent of the Sunday-school, he arranged them during the services all together, (except the large girls and boys, who compose the choir,) taking his seat behind to give them special watch care.

The singing was very good, using first English, then Yoruba verses, to familiar tunes. They sing many of the Gospel hymns. The choir, which is well trained, simply leads the remainder of the congregation. When the singing is done by the congregation it then becomes as much a part of worship as prayer. Surely this very enjoyable and would be an effective part of the services, should not be given up to a few, because they sing well, regardless of their non-profession. God would have us "worship Him in Spirit and in Truth."

After the sermon, regular, weekly collection was taken, when I believe nearly, if not quite all, gave something. How does this compare with the giving of the entire membership of Mississippi? They contribute to the support of one of the native evangelists, also to that of a native pastor, paying current expenses of the church, and contributing to the relief of the poor.

In the afternoon the ordinance of baptism was administered. The candidate, a boy of about eighteen. The missionaries must be very cautious as to who they receive. Many are willing, but only the truly converted are the ones the church desires to admit.

The day school we visited and were much pleased to see such nice order, good attention and hence earnest desire evinced by both teacher and scholars to do their duty. The children are not rude and boisterous as the African children are there. I have felt gratified and encouraged at seeing such nice behavior during the services of the different meetings.

Since we came we have had the sweet privilege of once more commemorating the Lord's supper, which was on prayer-meeting night, very few, except the members, were present. This I think intensified the solemnity. We were made to feel that God is indeed everywhere. Meditating upon this solemn scene, I thought of that great day, when all nations shall be gathered together. We've attended too, the monthly covenant meeting; it did my heart good to hear first one and then another speak "Just a word for Jesus." 'Twas done in a very quiet nice way. One spoke of her great desire to live right, but that 'twas hard. Another, of how sinful and utterly helpless she was, but was trusting in Jesus, at all times she leaned only upon Him. Am sure your readers would have felt encouraged to send the gospel to Africa, could they have attended this meeting, and heard these Christians as we did.

The members have been very kind to send us many presents of fruit, bananas, oranges, and coco

nuts, also many other native fruits such as I never saw.

They are people of appreciation, and fond attachments. One of the members sent to Mr. David a nicely worked motto, with the words, "Stick to Africa," a piece of her own handiwork. It was neatly framed, with these words written on the back, "The dying words of a precious sister."

A few nights after we came the teachers and scholars of the day school gave us a nice serenade, which was a pretty selection of appropriate songs. They sent, also, different songs, a bouquet of beautiful flowers, first to Mr. David and myself, then to Brother and Sister Smith, (our Miss Morris who came out with us had become Sister Morris,) then to Brother Eubank and wife, then to Brother Cook. Some of the flowers were roses, geraniums and many pretty native flowers.

Mr. David gave them a little talk, expressing our appreciation of this manifestation of their love and encouragement. The talk was followed by the song, "To the work." After this, they sang some verses one of the teachers had composed on the death of that sainted one, who had indeed loved Africa, and who worked so faithfully for her in life and remembering her in death, uttered the words of the motto.

The tune to this song was composed by another of the teachers. The pleasant serenade was brought to a close with a "good-night" song.

Lagos is quite a pretty town. Several English, German and French traders are here, who have nice comfortable houses and pretty yards of flowers and grass. The English Wesleyan Missionaries have a large and beautiful home, they have as many as five different churches. So have the Episcopalians, as many, if not more churches and nice comfortable homes for their missionaries. The Catholics, I am thankful, are not so strong though they have several sisters and priests here at present. Though numerically we are weaker, we hope to ever be a faithful band.

There are some very promising girls and boys in the school. In the mission house we have twelve children who are being supported and sent to school. Our Bible woman is a most excellent woman, well educated and an earnest Christian worker, from whose labors among the people, we hope for good results. That there are some who are faithful and true, is much encouragement and we have reason to believe others will likewise be blessed of God.

While we have his command to "Teach all nations," with "Lo I am with you," we have sufficient encouragement to labor leaving results in His hands.

Yours in Christian love,
JESSE DAVID.

March 22d, 1886.

TEXAS NOTES.

NUMBER TWO.

Did you ever go to a picnic? I have been to one since I came to Texas, a real enjoyable affair, and I enjoyed it. It was designed, arranged, and the arrangement carried out, in the interest of the Sunday-school at Ennis, and they united and entered heartily into the spirit of the occasion, and made a success of it. There being nothing of either doctrine, or ecclesiasticism in a united effort to put some sunshine into the hearts of the children, the Baptists of Ennis believed that without any compromise of those principles that constitute us

"A PECULIAR PEOPLE," they could not only unite, but take the lead in such an enterprise—and they did it all.

The place selected was one of the most delightful groves I was ever in for such an occasion. The committee to whom the arrangement was referred decided that there were two main points to be considered:—Have it far enough away to make the ride out something of a frolic, and near enough to not

weary any one; so they selected a magnificent grove on the bank of the Waxahatchie creek, about five miles from the city. I am not a good hand at guessing at numbers, in such a crowd, never was, but I guess there were about 450, though I may be as much as 100 away from the mark, either over or under.

There were two features of the occasion worthy of special notice. One was, that there was quite a large number of very pretty girls, and I hold myself a good judge of such matters; the other, that there were so many interesting young gentlemen, who appeared not altogether idle spectators. I am all ways interested in that part of such occasion; formerly, it was their turkey, cake and *et cetera* seen in the distance; now it is the prospective tea. The festive occasion was on Tuesday, May 25.

You know a custom has grown up among Southern Baptists, I don't know how, perhaps you do; but however it started, I like it—having a kind of geneal coming-together on our fifth Sundays, taking in sometimes one, sometimes two days before. Well, the Waxahatchie Association has just closed such a gathering, including Friday, Saturday and Sunday, 28, 29, and 30th. The meeting was about seven miles near by due North of Ennis, with a country church in the midst of a very dense population in what is known here as the black waxy prairie land.

Remember the prairie lands of Texas are not all of the black waxy. Ennis is in the very heart of a magnificent prairie, but the soil is a sandy loam. There are advantages and disadvantages incident to both: the sandy land has better water than the waxy, but the latter stands a drouth of double the length of the former.

Among the questions discussed I name only the following: "May a Christian know he is saved? and if so, how?" "May a Christian use tobacco?" and "The Congregational and Denominational aspects of the Lord's Supper compared."

The first I named the discussion was conducted on the principles of a genuine old fashioned experience meeting, little short, sweet talks of from three to five minutes, and wound up with a genuine old fashioned hand shaking, while singing the grand old hymn: "Amazing grace how sweet the sound," and a prayer of thanksgiving, led by that dear old brother whom you know and love so well, Elder J. J. Andrews formerly of Guntown, Miss. It was nearly equal to that late scene in Clinton, when Brother Spores read his essay: "More preachers and better preachers." I devoutly wished you had been there.

On the 'Tobacco question' Brother Swindall made a raid on the tobacco worms. I heartily confess I was ashamed that I ever tasted the nasty stuff. I believe the conclusion reached was about this: "While a man may possibly use tobacco and be a Christian in spite of his filthiness, he cannot use it and be a *decent* man." Pretty tight paper that, is it not?

In the course of the discussion Brother Swindall asked in about the most ingenious piece of sophistry I ever witnessed; I could not help admiring it for its ingenuity; he put it in the form of a syllogism as follows:

Major premise: "Sin is the transgression of the law."

Minor: But the use of tobacco transgresses many laws. (He enumerated the laws transgressed.)

Therefore the use of tobacco is

sin.

The sophistry consisted in this, that the law in his major was a different law from the one in his minor; you know what that kind of logic amounts to.

On the third question there is still in this Association a diversity of sentiment, but there are two noteworthy facts about it. The fact is, that brethren on both sides are determined that the question shall not affect fellowship, the other that

the idea of congregational communion is growing, and growing rapidly. From what I saw two years since, and what I see now, my conviction is that opposition to alien immersion, pulpit affiliation, neither gained ground near so rapidly as opposition to denominational communion is gaining now. I therefore concluded that congregational communion is coming, and as you have said of Prohibition it has come to stay.

I add that with our views of church organization I regard the congregational view a logical necessity, so regarded it twenty years before Dr. Graves ever wrote on it, and I believe you will come to see it in the same light.

Our Ennis pastor, Dr. Young, is a convert from Methodism, rather a late one. He says there are two phases of his Methodism he has not got clear of and he don't intend to. One is the push-and-go-ahead of the Methodists, the other is, that when he thinks anything is to be done he just has all hands take hold and do it. There is, however, this difference between him and a Methodist Bishop; instead of saying, "Go do it," he says, "Come, let us do it."

Since my arrival I have gone about none yet, except to the picnic and to the fifth Sunday meeting, but I expect soon to be in protracted meeting work. My strength has already greatly improved by the pure air of the prairies.

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JACKSON, MISS., JUNE 10, 1886.

EDITORIAL.

SPECIAL NOTICE.

All persons expecting to attend the Baptist Convention to convene in Meridian, Miss., Thursday before 4th Lord's day in July, should send their names to T. C. Carter, Meridian, Miss. Send at once.

NOTES AND COMMENTS.

The RECORD enjoyed lately a pleasant visit from Brother W. A. Channing, of Aberdeen, who is a "commercial traveler," but a warm-hearted and earnest Baptist. We are always glad to have our traveling brethren call on us. Those who reject religion, are either thoughtless and do not take time to think of their salvation, or find that religion interferes with their appetites, and they do not desire any such restraints, or seek secondary notoriety by claiming independence of thought in religion, or by raising all kinds of objections to the Bible about which they know comparatively nothing. Martin Luther said: "The devil can stand anything but good music; that makes him roar." Perhaps that is the reason of some of the "music-troubles" in churches, the devil introducing discord among singers to break up the music. Dr. Hawthorne thinks that a man ought to carry his religion in his politics, and be as true to his conscience and his God at the polls as at the communion table. A Brother in remitting his renewal for the RECORD writes: "Much obliged to you for continuing my paper till I could renew. I love the RECORD dearly." And we are under obligations to you for your kind words. We have gotten some very sharp words from brethren to whom the RECORD was continued, beyond time paid for, in well-meant but misplaced kindness. Wednesday night and Thursday morning June 2 and 3 a great rain in Ellis county Texas. Worth millions to the Southern Empire State.—R. E. M. Sister Joanna P. Moore sends us her little paper, Hope, issued in the interest of Christianity and Temperance. She is doing a good work among the colored people of Plaquemine, (La.) and vicinity. The hope of elevating the colored people is in inculcating lessons of Bible temperance in the children. All Christians are requested to remember Sister Moore's work in their prayers. We have an Indian missionary who rejoices in the name of O-las-echubbie.—The Indian Missionary says that a weekly prayer-meeting and an evergreen Sunday-school has been kept up for sixteen years in the church at A-to-ka. That record compares favorably with the best churches among the "pale-faced" brethren.—More than one of the strong nations may have to choose between a selfish secular civilization, whose God is science, and an unselfish civilization whose God is Christ.—R. D. Hitchcock. It is commonly reported that Sam Jones makes engagements to conduct revivals at fixed sums for his services, but when the Baltimore brethren wrote for him to come to that city and asked him to make his own terms, he wrote that he did not care whether they gave him one cent more than his expenses, that his object was to turn souls to Christ and his prayer was that God would pour out his Spirit on the city.—Biblical Recorder. "I am glad that one brother was candid enough to object to the RECORD because of its constant and repeated calls for money for missions. We have no objection to make to his candor, but thought it a pity

for a missionary Baptist to take anti-scriptural grounds on giving to the cause of Christ.—Spurgeon says: "Give because you love to give—as the flower pours forth its perfume."—The New York Tribune says: "Because we welcome here those whose political offences or resistance to tyranny have made them fugitives, is that any reason for receiving or tolerating among us men who are as hostile to free government as to any other?"—Good for Duck Hill! Brother D. D. Wilkins gives one hundred dollars and Dr. F. R. Trotter gives fifteen dollars to Mississippi College annually for ten years. If the business men of the State will come to Capt. John Powell's aid, the College will be endowed. Our College is most fortunate in having such a supporter as Brother Powell.—E. B. M.

Thanks for your manly and timely words on "Blood Guiltiness," they did good. I agree with you also on Woman's Work in reply to the RECORD. Go on. I am better than God.—ALEX. A. LOMAX. The Lord be praised that you are better. Never did the cause of truth and temperance more need you. The Lord increase your strength.

Brother Mathis says: "Last week's RECORD is the best issue I ever saw." Notice the temperance resolution passed by the Christian workers of old Union Association at their recent fifth Sunday meeting.—The father of Jesse and Frank James, the Missouri outlaws, was a Baptist preacher, and was a mild, good man. Their mother was an intelligent, courageous, implacable woman, and they were of her nature. Think of it, mothers.—The Baptist Reflector says the Gleaner has reached the conclusion that the supper should be celebrated only at night and the Reflector furnishes a few finishing touches by suggesting that there be a table and that there be no women present. That would fit the circumstances of the case, but when a person can't discriminate between what is circumstantial and what is essential, he is unfit to interpret the Scriptures. About the best way to do with some things is to let it abound. Folly manifested is a good cure for folly concealed.—God has most wonderfully blessed many of our schools this year. The Girls school at Columbus has enjoyed a year of most gracious spiritual outpouring. The A. & M. College has had a great blessing. Shuqualak has been unusually favored. Both the Blue Mountain schools have had nearly every unsaved student converted. And the Clinton schools have not been left out. It must be a cause of great joy to every friend of education that God is so richly blessing our schools.—Elder G. B. Rogers, of Woodville, with his wife and girl baby, expects to be at the Convention. The baby will not be a messenger, but like as not she will be heard from. Shister Rogers will be "at home" in Meridian, where she was educated.—Brother Whitfield's preaching was about the best I ever heard.—Student in Mississippi College.—We begin a series of meetings to-night. Would that the "saints of the Lord" all over the State would offer one earnest prayer for the manifestation of the divine power in Aberdeen.—A. J. Miller.—It is my intention to come to the Convention and bring several of the brethren with me.—T. E. H. Robertson.

FROM JEST TO EARNEST.—By E. P. Roe, published by Dodd, Mead & Co., New York. There is much to admire in this work of a justly popular author. So far as our acquaintance with his writings extends, we unhesitatingly commend his purity of style and conception and faithful portrayal of human nature, touched by the uplifting of Christianity. When such books can be had for the small sum of 25 cents. It is strange that the luxury of a good book is not more frequently enjoyed.

WAY NOTES.

Down on the Valley road is a bright, new town called Glaser. It is some 30 months old and has over 500 inhabitants. Old Galilee church, one the best in South Miss., stood a mile or so away. The railroad changed the center of population, and very sensibly the saints determined to move their house to the center. It has been done. The location is excellent, and the house is commodious and substantial. It has just been completed, except painting, and the sisters are looking to that, and it will be done. We preached there Thursday night en route for Zion Hill. The congregation was good. Brother Rogers is teaching here, and has a large school. This is a good place for a school of high grade. There are many strong Baptist men here and this bids fair to be a leading church in South Miss. They need a get close together and put out their strength. Pastor Turner is doing a good work and has the love of all the people.

Friday, Brother Cain, drove us out to the hospitable home of Bro. Butler, whose good wife is a sister to Elder E. W. Spencer, of Sardis. It is an excellent place for a student preacher to stop. Next day we met the "regulars" at Zion Hill church. It was an old-fashioned Saturday conference day. The writer tried to preach, and the brethren conferred, then adjourned. That night this scribe rested under the roof of Elder W. W. Bolls the pastor of Zion Hill church, and others in this Baptist country. He is a standard-bearer in these parts, the moderator of the Mississippi Association, which is the mother of us all. This is our first visit to his home, and how enjoyable to talk over things with the preacher's family. Sunday was a very good day at the church. Congregation was large and attentive. The writer preached, and took the collection—\$26.05, and the brethren said it had been in the fall of the year it would have been \$30 or \$35. The pastor said "I am happy."

The night was spent with Brother Day in his beautiful country home. He has his children around him and is living a patriarchal life very much to our way of thinking. Rain prevented our reaching Gloster to preach Sunday night as per appointment. Brother Bolls drove us in Monday behind a span of ponies. He is no "one-horse" preacher in any sense of the term. After talking up missions with the Gloster brethren, and taking a good dinner with Brother and Sister Webb, the first a Methodist and the second a Baptist of the purest water, we left for home. Everywhere the brethren spoke well of the work, and we believe they will do well for it.

During a late visit to Brandon we had the pleasure of meeting for the first time a number of the Baptist friends there, among whom are brethren J. H. Whitfield, the Gayden brothers, Bruce, L. W. Lott, of the Democrat, Broadus, Lyles, Robins, Babb and others, and some of the excellent sisters. We were never more kindly treated. The Baptist house of worship was undergoing repairs and could not be used. Sunday-school was conducted in the Academy, Brother Whitfield superintendent, and services were held at eleven o'clock in the Presbyterian house of worship. The congregation was small, in consequence of circumstances, but attentive and appreciative. Brother Broadus is a member of the Virginia family and insists upon two d's in his name. We shared the hospitality of Brother L. O. Gayden and wife and returned delighted with pastor Pettigrew's people.

THE PULPIT TREASURY for June has an unusually good menu for the mental and spiritual appetite. "Sources of comfort in the death shade," by Wayland Hoyt, D. D., alone, is worth the subscription price, \$2.50. To clergymen, \$2.00. Address, E. B. Treat, 771 Broadway, N. Y.

MERIDIAN DRIV.

The great fight for Prohibition in Lauderdale county came to an end on the 8th inst. The white flag of peace and prosperity floats from the Court house in the queen city of the East. All honor to the true men and women who have done so great a thing for our State. Further particulars and comments are reserved for next week.

REPENTANCE, CONVICTION, CONVERSION, ETC.

"Please explain the difference between conviction and conversion, for the benefit of some who wish to know?"

This request has been made, but before attending to it, there are some things concerning repentance that ought to be said.

1. In much of the preaching of to-day repentance is not made as prominent as its importance demands. It was the burden of the preaching of our Lord as of his fore-runner and Apostles. They called upon the people to "repent for the kingdom of heaven is at hand." But in the three ponderous volumes of Dr. Hodges Systematic Theology, which is regarded as the great theological work of the century, there is no discussion of repentance. Many of the modern evangelists rarely mention the duty of repentance towards God. We need to call a halt in this matter and to turn back more fully to the New Testament style of preaching.

2. Repentance, from its very nature, is produced by and accompanied by a godly sorrow for sin. "Godly sorrow works repentance which needs not to be repented of." It is a change of purpose with regard to our relations to God. It is the determination to turn from sin, born in the soul which issues in conversion.

3. Conviction of sin is always an accompaniment of repentance. It is the soul's realization of its own guilt. The guilt was there before, and was perhaps acknowledged in a general way, but not felt. In conviction there is an experience of its enormity and hideousness.

4. Conversion is the act of the renewed soul in turning from sin to holiness and God. It is the execution of the purpose formed in repentance. Conviction is the deep experience of the soul's guilt; repentance is the purpose to turn from sin; and conversion is the actual and hearty turning from sin to God.

Conversion is not conviction nor regeneration. It is the result and evidence of regeneration. In regeneration new life is given to the soul; conversion is the soul exercising its newly received life in turning to God. Regeneration is the view of the sinner's salvation from the divine side, conversion is the view from the human side. In regeneration the Holy Spirit gives new life to the soul; in conversion the newly given life reveals itself in a turning to holiness.

It may be impossible to distinguish between these parts of salvation as to time, but as to their features they may be clearly distinguished.

5. The faith that characterizes and accompanies salvation is the earnest, hearty devout trust of the soul upon the Lord Jesus Christ as its personal Savior. It is more than a mere acceptance of the historical facts of the New Testament as true as the facts of any other historical narrations are accepted. It is the soul taking the Lord Jesus Christ as its personal Savior, and committing all its interests into his hands. And it is such a trust as to be a living power all through life. It "works by love and purifies the heart."

These statements are so brief as to be scarcely intelligible, but the ground covered is so great that we can only give a mere outline of these matters.

Piso's remedy for Catarrh is agreeable to use. It is not a liquid or a snuff. 50c.

EARNEST WORDS.

We wish to appeal as earnestly as possible to all the pastors and brethren in the State for aid just now. It is a peculiarly trying time with the RECORD. Having passed through the fire in February, we were left in a poor plight to pull through the dull summer months. It is always difficult to tide over the dull season, but peculiarly so for the RECORD this year. The paper is the advocate and ally of all the enterprises of the State Convention and to the full extent of its power pushes the interests of these enterprises. But, beloved, we need your aid. We know you are straightened to get through the dry time yourself, but to aid us and thus benefit yourself, you will not be much burdened by the addition of \$2 or \$1, even if you have to borrow it, and it will aid us very much. As you love the cause of the Master which we try to advance, send us your renewal now and don't wait. If you have been reading the RECORD some time at our charges and are in arrears, please send the amount due at once. To make the RECORD, there must be much money paid every week to the printers. Help now will be doubly acceptable. We confidently look to the brethren for this help in the way of subscriptions and renewals.

MISSIONS.

Under date, June 1st Brother Turnage writes of Verona: "I baptized nine Sunday at four o'clock. We've had thirteen addition to the church in the last thirty days. The prospect is very good there. I will do all I can for our mission work."

That's pleasant news, working for missions, times of refreshing from on high and strengthening and enlarging the church membership.—Dr. H. M. Bixy of Providence R. I. succeeds Dr. Lawson as Home Secretary of the Missionary Union. Dr. Bixy, in his earlier life, had some experience in missionary service among the Burman and Shans.

Twenty-three years ago Dr. Menil Collier was refused, by the prefecture of Police of Paris, the privilege of assembling some co-religionist at his house to read and comment on the Bible (*pour y lire et commenter la Bible*). Now there are both Baptist and Protestant Missions in Paris. A Baptist church in Rue de Lille and a new house of worship, called the new Salle opened recently at Plaisance.

A writer in the Standard thus describes the opening of this new house of worship: "The new Salle, as it is called, has been built by the Baptist people here, with little aid from abroad. At a cost of 4,500 francs, of which 2,500 remains to be paid. The audience-room, reached through a small vestibule, is thirty-three feet long by twenty-six broad, and being shut in by other building on each side, it is lighted by sky-lights arranged to allow ventilation. It is seated with chairs for 160 persons, and by a little crowding will admit about 200. As we made our way through the streets thronged with the laboring classes who people this part of the city, we thought of the profound meaning and beneficence of Jesus' words, 'The poor have the gospel preached unto them.' No greater boon can come to the poor of France, topest-tossed as they are between socialists and monarchists on the one side, and between skepticism and superstition on the other. We entered the door through a crowd of men and boys who were peering in with evident curiosity to see what it all meant. The surrounding population is nearly all Catholic; and they probably regarded the movement much as we might look upon the opening of some little hall by a band of obscure fanatics. When the exercises began many ventured in, and soon the room was crowded, many of the women being without bonnets and the men in their working-dress and blouses."

It may prove interesting to some of our readers; to see a letter from a wild Indian chief. The chief of the Wichitas wrote this letter to Brother Ross and we take it from his paper, the Indian Missionary: Kiowa, Comanche and Wichita Agency, I. T., April 5th, '86. REV. FRANK A. ROSS, DEAR FRIEND:—To-day is Monday. I am going to tell you something. We saw one another at Eufaula, but I am at home now. All you saw that were with me, attending council at Eufaula, arrived home safe and well. We have been worshipping God yesterday and our two native ministers preached to us all in our church house. We, the people so called Wichitas, have no missionary to instruct our people in religious matters, which we need very much here. The Wichitas have begun preaching the gospel to our people. I think they are on the right road now; also, if the five civilized nations will send a native preacher among us to instruct our people, they could be a great help to us. When I was at Eufaula I went to McAlester, visiting you, and eat supper with you and your family. My heart is still warm toward you. I am going to tell you a little more. My people have commenced putting in their crops. This makes me feel good to see them at work, trying to support their families. If God so spares you when you came to see us you will see for yourself how my people are doing towards civilization. If God spares me we will see one another again.

Your friend,

TOWACONIE JIM,
Peacemaker.

Brother Mathis sends us a cheering card, he says, "I have arranged to visit 12 churches in the next 30 days. Will do my utmost, D. V. to raise harmony's pro-rata and more." Now that is nice, sweet talk to the Secretary's ears. We often times think and say "never man had a grander set of co-laborers than we have in our zealous earnest pastors scattered over the State." God bless them all!—Just from Crystal Springs. Went down to visit County Line. Did not succeed well on my plans, because the church had a different one. I hope their plan, or rather the pastor's plan will bring success. I had some success. While this was going on, pastor Mason was taking a collection at Crystal Springs. I went in at night to see and hear what was done. \$120 had been raised, and the pastor said: "say to Brother G. count \$130." This for State Missions after raising \$100 for Foreign Missions, buying a church bell and building a belfry. That's business.—L. Ball.

When Brother Byrd of the Cary Association saw from the RECORD what they were expected to raise, he said to his pastor, we must raise it. Union church was asked for \$35 and she will give \$40. "I don't believe in State Missions." Then you don't believe in doing what Christ commanded. He said preach the gospel to every creature and a good many creatures live in neglected parts of Mississippi. You must have your little notions out with Christ, not with his poor servants, who are trying to do his work.—A sister sends for some copies of the Scriptures to distribute among the servants about her. We send them with special pleasure. When all the Christian women in this country take a hearty interest in their servants, a great mission work will be done.—Every church ought to give at least \$10 to set the work even in July, and many ought to give up in the hundreds.—The man who said that Mississippi College is at the foundation of the future progress of the denomination in this State uttered a deep truth. And that being true we can make no wiser use of money than to support the College. This reminds us that a good many owe the College interest which they ought to pay right away.—President Cleveland has a sister who has been a long time missionary to China. He is of solid religious stock.—I am praying God to call my children to be missionaries.

George Whitfield, ents will join Br offering their ch missionaries.— know of sever ought to move in the new ce but it can't be d the grave yard. that churches at the dead. Keep but spread your run.—The tion which meet 16th inst. should —Fighting and profitless be just what every doing whether church. The dom—must and the nations—who will not be bation might s being asked.— every dollar yo sociation. We G. B. Rogers, do likewise.— a Baptist who jective case" would say. H and loud again Finally a brot is no use talk nothing, just out any fuss at silence.— George Whitfi department mean by th brought down ing filled?— providential c world to the that the whole gospel?— ris, Treasurer in remitting church says, have done as out of debt meets. We said about C Hazlehurst B front rank, w you will take church 'the is and spend on protracted m vince you to I baptized, 1 May 20th an 5 or 6 next man, Meridia ly count on College, and State Missi church on of the Conven Good. Let in the Aber Aberdeen in will be don school sends Nelson's wor

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Chm'n. J.

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All deleg be held wit Springs, co the 8th day send forward expecting t dia will ple can make them with them to ou in Arcadia Those w veyance w we can hav Address J. W. Melto

HOME CIRCLE.

Conducted By Mrs. M. T. Gambrell.

POETRY.

THE BLUE AND THE GRAY.

By the flow of the inland river,
Whence the fleets of iron have fled,
Where the blades of the grave-grass
quiver,
Asleep are the ranks of the dead,
Under the sod and the dew,
Waiting the judgment day:
Under the one, the Blue;
Under the other, the Gray.

From the silence of sorrowful hours
The desolate mourners go,
Lovingly laden with flowers
Alike for the friend and the foe:
Under the sod and the dew,
Waiting the judgment day:
Under the one, the Blue;
Under the other, the Gray.

So, with an equal splendor
The morning sun-rays fall,
With a touch, impartially tender,
On the blossoms blooming for all:
Under the sod and the dew,
Waiting the judgment day:
Under the one, the Blue;
Under the other, the Gray.

So, when the summer calteth,
On forest and field of grain,
With an equal murmur falleth
The cooling drip of the rain:
Under the sod and the dew,
Waiting the judgment day:
Under the one, the Blue;
Under the other, the Gray.

Sadly, but not with upbraiding,
The generous deed was done;
In the storm of the years that are fading,
No braver battle was won:
Under the sod and the dew,
Waiting the judgment day:
Under the one, the Blue;
Under the other, the Gray.

No more shall the war-cry sever,
Or the winding rivers be red;
They banish our anger forever
When they laurel the graves of our dead:
Under the sod and the dew,
Waiting the judgment day:
Under the one, the Blue;
Under the other, the Gray.

—Selected.

EDITORIAL.

A PICTURE OF JESUS.

Bed-time found a mother and her little ones in their sleeping room, while the little folks disrobed, the mother talked to them about Jesus and read some favorite scripture verses aloud to them. As one of the very little ones laid her head on her pillow she said meditatively: "I would give all the money I have, or could earn in a long time for a picture of Jesus."

How wise in some things are little children, how often they, unconsciously, rebuke grown up people for their lack of loyalty to Christ? Is it not the high privilege of every Christian to present day by day in his life a picture of Christ?

Likeness to Christ is necessary if we would indeed glorify God in our mortal bodies; but what a misrepresentation of the divine lineaments of the Son of God does the lives of some whose names are on the church roll present. Did anyone see one trace of Christ's likeness in the gay young disciple (?) as she whirled through the giddy mazes of the dance?

When the church member sold his conscience and twisted and warped facts for a pitiful fee, did any one in the court-room see any likeness to Christ in his life? When that proud sister (?) shut her ears to the cry of the poor what sort of a picture did she present to the world of Him who said: "The poor you have always with you and when so ever ye will ye may do them good?"

When that church member signed a whiskey petition and became a silent partner to all the sin and misery and crime flowing from that damning business was one bit of likeness to Christ in his actions? Ah, how grievous are the wounds which the Master receives in the house of his friends?

Oh the pictures of Christ that would throng our streets and fill our homes with joy unspeakable,

and full of glory, if we lived up to the privileges of our high calling in Jesus Christ! And yet, there are hungry hearts, weary and unsatisfied with the husks of pleasure and sin, longing to be satisfied, who might be filled with the fullness of God if Christians were faithful in giving day by day a picture of Christ in their lives. How much it might help us if we could bear in mind the thought that each word spoken, each act performed, either mars or makes a line in the picture of Jesus which we present to the world.

The world is to be won to Christ through the faithful representation which his followers make of him if they are found unfaithful witnesses the world stumbles on amid the dark mountains for lack of the light which they ought to have given.

A picture of Jesus drawn by the life of every one whose name is enrolled as a Christian would so lighten up this vale of tears that rainbows of hope would be over every life and the sure, steadfast anchor of faith would be dropped within the veil. The need of the world is Christly lives, lives that are pictures of Jesus wherever found, in the street, in the counting house, in the law office, in the teachers' chair, in offices of public trust or in private business, in the homes as well as at the sacred desk. We cannot delegate our office as artists to our pastor. Each individual Christian must give his own picture of Christ to the world. Oh, for grace to put the light of a consistent life into the picture.

YOUNG HOPEFULS.

MOTHER'S FACE.

Three little boys talked together,
One sunny summer day;
And I leaned out of the window
To hear what they had to say.

"The prettiest thing I ever saw,"
One the little boys said,
"Was a bird in grandpa's garden,
All black, and white and red."

"The prettiest thing I ever saw,"
Said the second little lad,
"Was a pony at the circus—
O! he wanted him so bad."

"I think," said the third little fellow
With a grave and gentle grace,
"That the prettiest thing in all the world,
Is just my mother's face."

—Good Cheer.

The whole wide world for Jesus!
Through its fragrant zones
Ring out again the watchword
In loftiest, gladdest tones.
The whole wide world for Jesus!
We'll wing the song with prayer,
And link the prayer with labor,
Till Christ his crown shall wear.

FOOTPRINTS.

BY S. WHITE.

Mrs. Gray—Again we enter upon the study of this glorious theme which was a wonder to angels, for we are told, "these things the angels desire to look into." We cannot but realize how great the privilege granted to us not only to look into but to be partakers thereof, therefore it is with increasing interest we come to this study of the Footprints of our blessed Master. Now William—By this shall all men know that ye are my disciples if ye love one another. The more we study this wonderful theme of God's love, the more we discover of its grandeur and its adaption to us. I wish I had the power to express what I feel to be embodied in this declaration of the Saviour, but I can only suggest a few thoughts that each one of you, my dearly loved friends, may take hold of and develop into your own lives. It is evident that our God intends that his disciples should be known as such, and one reason for this is because he wishes to confer upon them a very great honor. In all ages men have considered it a great honor to be the disciples of some great preacher. The rulers of the synagogue when they were questioning the man who was born blind

and to whom Christ had given light, as it to establish their claim to the very highest pinnacle of authority said "We are Moses disciples." Saul had sat at the feet of Gamaliel, and men now speak with commendable pride and love of their "alma mater," but all these sink into insignificance compared to those to whom Jesus says "Ye are my disciples" how sublime the thought to be the disciples of him who is the "Brightness of the Father's Glory." "The King of Kings" if we could appreciate the greatness of the honor to be the disciple of Jesus the thought would never enter our minds of being "disciples of Jesus."

Again he gives his disciples a distinctive mark. "By this shall all know etc." There will be no need of telling any one that we are his disciples as the Pharisees had to do, they said, "we are Moses disciples" but Christ told them that their lives contradicted their words, for if they had believed Moses they would believe Him, but to his disciples he gives his love and that shines forth in their lives in their love to one another, so that is a proof to the world that they do belong to Christ for men seeing this love in their lives are constrained to admire and say "See how these Christians love one another." It is also an evidence to ourselves that we have been received of him who is the life of the world, for the beloved John says "We know that have we passed from death into life because we love the brethren. And more it is not only a great honor to be his disciple, and to be known among men as such for us to know it ourselves, but it confers upon us one of the richest blessings and greatest engagements we shall have on this side of the pearly gate, and that is the love of those who love Jesus. O, what a dreary world this would be without love. He well knew how much we needed such a blessing to make our discipleship to be a great joy. We can each tell of some of its workings in our lives, we know that it is this Christ love that draws us so near to each other, that makes us love to meet together of him who is love, and cause us to strive to bring others to be partakers with us of this rich love, and O may our lives ever show forth the indwelling of this love for in so doing we shall be walking in his Footprints.

TEMPERANCE.

Lord John Russell is authority for the statement that in five years from 1865 to 1870, the expenses for spirituous liquors in Great Britain, were one half more than the national revenue for the whole time, that they were twice the capital of all the saving banks that they were three times the annual railway incomes of the United Kingdom, and that they were fifty times the collected revenues of all the religious and philanthropic societies. —Rev. O. H. Tiffany.

GUARD YOUR OWN DOOR.

There is one sort of a drinking house that no State enactment can touch, and that is a private house with a decanter in its cupboard. Good friends, guard your own doors with teetotalism.

A foolish rich man, who died lately, disinherited his drunken son. In that same will he bequeathed his "wine cellar" to certain heirs. That father most unsanely tempted his own son to drink, and then on his dying bed gave the boy a last kick into open disgrace.

The most effectual of all home protection is to guard our own home. From temperance homes will come the power to close up the public drinking places.

REV. T. L. CULVER.

How many generations of mother's sons must go down to drunkard's graves, how many must fill the poor-houses and penitentiaries, before the slow

process of education shall make the demand for saloons less and less until they shall vanish from the earth? Can any of us spare our boys for this sacrifice? There was a place of lamentation in the olden time where the voice of Rachel was ever heard weeping for her children and would not be comforted, because they were not. Shall our land be, too, a land of lamentation and motherhood, awakened, conscious of danger, fill all the years with vain pleadings for the generations to come? Or shall the government heed, and the Christian church arouse to her duty, and wipe out these mistakes of the nineteenth century, the distillery, the brewery and the saloon? May God help the W. C. T. U. to walk His light, and to follow His leading all the way.

In my opinion, the best physical performances can only be secured through absolute abstinence from use of alcohol and tobacco. This is my rule, and I find after three years constant work at the oar, during which time I have rowed many notable match races, and I am better able to contend in great race than when I commenced. In fact, I believe that the use of liquor and tobacco has a very injurious effect upon the system of an athlete by enfeebling the vitals and consequently weakening the system. —Mr. Hoffman.

The Central Baptist says truly.

The Christian man who signs a dramshop petition, as surely betrays his Lord as did Judas Iscariot. To test this, let him try to write after his name the words "friend of Jesus or for Jesus Christ."

We were talking recently with a colored woman about the work of the W. C. T. U., and urging her to do something among her people. She said "I'm temperance, I tries to get the church to take hold of it too but some body has told our folks that if they votes to close the saloons there'll be no more schools for the children. I tell them I think there'd be more satisfaction in educating the children yourselves than in drinking to help the State to educate them for you. But then I believe the colored people is not as much after saving money as getting liquor; they love it, but something ought to be done or it will be their ruin."

Here is something showing the sentiment on both sides of the Atlantic on liquor and labor.

The loss of productive labor [from the use of intoxicants] is to the extent of one day in six throughout the kingdom, (as testified by witnesses engaged in various manufacturing operations) by which the wealth of the country, created as it chiefly is by labor, is retarded or suppressed to the extent of one million out to every six that is produced; to say nothing of the derangement, imperfection and destruction in every agricultural and manufacturing process occasioned by the intemperance and consequent unskillfulness, inattention and neglect of those afflicted by intoxication, producing great injury in our domestic and foreign trade. —Commission appointed by the British House of Commons in 1834.

The indulgence of intoxicating drink invariably results in causing employees to be careless and indifferent in the discharge of their duties, and ends in making them wholly incompetent for any kind of business, and a reproach and disgrace to their families and friends. We want our men to be clear-headed. We ask of them to pursue such a course as will insure to them the confidence and respect of all good people in the community where they reside, or through which they pass in the discharge of their duties. They cannot indulge in strong drink and do this. . . . In the future whenever it is known

that an employee of this division drinks intoxicating liquor, no matter whether on duty or off duty, his instant dismissal from the employ of the company will follow. —Chicago and Northwestern Railway Company.

Men who are hard at work, whose frames are exhausted by their toil, who feel within them the natural lassitude that labor produces, and who are then shown something that will give them a temporary relief: who know, that, for at any rate a short time, they may have something like real pleasure, though it be but a vicious kind—men who are worn and weary, and taken as it were at their weakest moment—is it just to thrust in their faces this temptation, which in their own consciences they know they ought not to approach? —Dr. Temple, Bishop of Exeter.

In 1884 Dr. Talmage said: "Oh, to many of our citizens, the best day is the worst day! They get their wages on Saturday night, and then they are inveigled into these places [grog-shops] and that which ought to have gone for the livelihood of their families, goes for their own destruction."

The Catholic Council of Baltimore urged all members of the Church to abandon the liquor business.

A saloon-keeper said recently, "If you take away from the saloons the church patronage, you will break up the business." The churches are not clean of the saloon iniquity by any means, but falsehood is a part of the stock in trade of all liquor dealers.

The American Medical Association at its late session recommended temperance instruction in the public schools. That is well and it strikes us that temperance instruction in our Medical Colleges might result in a crop of M. D.'s who would not prescribe alcohol first, second and finally for all ailments.

Recently a W. C. T. U. member asked some "voters" to sign a counter petition, looking to the defeat of a petition to retail liquors. The reasons for refusing to sign were varied. Let us see how some of them look written down. "I am a personal friend to one of the men composing that liquor firm and I should lose his friendship if I signed." "I do not believe the saloon is a good thing; but I do not want to make enemies and so I sign neither for nor against the sale." "It really is none of my business whether liquor is sold or not I never take sides on that question." "I want to get some work done by the man who wants to sell liquors and if I signed your counter-petition he wouldn't do it." "I believe that the saloon business can be carried on in a respectable way if it is put into the hands of good men." Exactly but good men want to keep "clean hands and pure hearts," and no man in the liquor business has either, hence no good man is going to allow the corrupting liquor business "put" in his hands.

The General Conference of the M. E. Church took strong ground on the temperance question at its late meeting in Baltimore.

The New York Legislature was emphatically a liquor Legislature, if we must judge a tree by its fruits. Here are a few of the items of its infamous record: "The constitutional amendment defeated; the bill prohibiting the sale of intoxicating liquor at county fairs defeated; the High License bill asked for by the Church Temperance Society, the Local Option bill advocated by the Presbyterian Permanent Committee, and the Restrictive bill by the New York State Temperance Assembly denied even a hearing on the floor of either House." Next voting time will be a good time to remember these things and repay the saloon politicians.

SELECTED.

THE HOUR OF FORGIVENESS.

BY HADDIE WISE ANDRESS.

"I've never asked anyone's forgiveness and I never will" said Marjorie with a defiant toss of her head as she and her pet school-mate were slowly walking home from school one afternoon in early fall.

"You may see the day when you'll be glad of a chance to ask some one's forgiveness," replied her friend soberly. "I hate to hear you speak that way," she added, as Marjorie made no reply but a slight toss of her head; and the conversation which had been brought about by an allusion to a school-mate in disgrace was dropped, and by the time the girls parted at Mae's gate, was entirely forgotten.

"Mamma," said Marjorie that evening coming into the sitting room with a perplexed expression on her usually smiling face, "have you seen my piece of linen that I was doing that outline work on? I left it in the work basket in the sewing room this morning and now I can't find it."

"Oh, I say, Marjorie!" exclaimed her twin brother Theodore, before her mother could reply, "was that old bit of white cloth yours? If it was I'm no end sorry, but 'spose that's no good now."

"Why, what do you mean?" cried his sister impatiently, as Theodore turned slowly around on the piano stool upon which he was sitting, and began to play and sing "Dreadful, Clementine," while he looked roguishly over his shoulder at her disturbed face.

"Please, Ted, don't be provoking! Tell me, where is it?" she continued as he kept on singing.

"Can't say for sure, Marjie, but suppose it's in the ash pan of the coal stove by this time," and Theodore rattled off a lively jig with a flourish, while Marjorie, speechless with anger, stared at the calm face before her; then as she recovered the use of her tongue, said in a voice that fairly froze her brother's senses:

"Theodore Blake, you are the meanest boy that ever lived, and I will never forgive you—never! and with a savage little sob she marched out of the room.

Now Theodore, being Marjorie's own twin brother, had his share of temper and pride also; but having a much more forgiving nature was the first to make up when they quarreled, as brothers and sisters, and even twins frequently do. This time, however, he felt that Marjorie got angry entirely too suddenly and with no provocation whatever; for being a boy, how could he appreciate the preciousness of a girl's first piece of embroidery.

So he gave a long, low whistle after his sister's sudden exit from the room; then, with an inward vow to let Marjie come around herself this time, went on with his music, while his mother, knowing by experience that it was the best plan, left the young people to fight out their own battle.

This all happened on Monday; and for four days Marjorie and Theodore had nothing to do with each other. Theodore vouchsafed no explanation, nor asked forgiveness, while Marjorie invited no explanation nor offered forgiveness.

Marjorie, of course, confided her wrongs to Mae, who sympathized most heartily, but advised a reconciliation, even at the sacrifice of pride. But Marjorie shook her head and said: "You don't know anything about it. You haven't a brother, so don't know what horrid, mean creatures they are."

Theodore, on the other hand, kept his trouble to himself, not even telling Will Young, his chum, and Marjorie's most ardent admirer. But he missed his sister's company. The house was very dismal with no Marjorie to tease and to talk to. Several times he was at the point of explaining and begging pardon. Then he would call up his pride and muttering, "Confound it

at if the gun had killed him! And with a sudden she leaned back in her chair and closed her eyes.

thou shalt doubt—perchance de-
spare;
seek him also by endeavor,
thou shalt find him gracious
ever."

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